Epitaph *Obijt Die 29 Octobris 1636.*

Arabia yeilds a Phenix, *and but one.*
England, This Phenix, *and beſydes him none,*
To ſolitary Deſarts boath retyer,
Not mindinge, what the World doth moſt admire.
His Face, though it was much deſyr'd by many
In forty foure yeares was not ſeene by any.
She, in ſpyced flames, in fervent Zeale he dyes
And Boath in Tyme, new Phenixes *ſhall ryſe.*

The Phœnix of theſe late times:

Or the life of Mr. Henry Welby, *Eſq*; *who lived at his houſe in Grub-ſtreet forty foure yeares, and in* that ſpace, was never ſeene by any. Aged 84.

Shewing the firſt occaſion, and the reaſons thereof.

Whoſe Portracture, you may behold, as it was taken at his death.

With Epitaphs and Elegies of the late deceaſed Gentleman, who lyeth buried in S. Giles *Church neere Criple gate, London.*

LONDON:
Printed by *N. Okes*, and are to be ſold by *Richard Clotterbuck* at his ſhop in little Brittaine at the ſigne of the golden ball. 1637.

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The Deſcription of this Gentleman.

THis Gentleman, Maſter HENRY WELBY, was forty yeers of age before he tooke this ſolitary life, being eighty foure yeeres old when he dyed: thoſe that knew him, and were converſant with him in his former time, doe report that he was of a middle ſtature, a browne complexion, and of a pleaſant and cheerefull countenance: his haire (by reaſon no Barber came neare him for the ſpace of ſo many yeeres) was much ouer-growne; ſo that he at his death appeared rather like an Hermite of the Wilderneſſe, than the inhabitant of a City: His habite was plaine, and without ornament; of a ſad colour'd cloth, onely to defend him from the cold, in which there could bee nothing found, either to expreſſe the leaſt imagination of pride or vaine-glory. The expence of his time was ſtudy, the uſe he made of it, meditation: thoſe hours hee retired from reading, he ſpent in prayer: Hee bought all Bookes whatſoever, which came forth, onely making uſe of the beſt: ſuch as broached controverſie, hee laid by, as aiming at the peace of his owne Conſcience: What ſhould I ſay? hee dyed living, that he might live dying; his life was a perpetuall death, that his death might bring him to an eternall life; who accounted himſelfe no better than a Glow-worme here on Earth, that hee might hereafter ſhine a moſt glorious Saint in heaven.

Vpon the Life and Death of Mr. *Hen. Welby*

IF miracles and wonders with each Nation,
Do ſtrike the people there with admiration?
If it be ſo with them, tell me I pray,
Why we ſhould not admire as well as they?
We have of late ſeene Miracles in Nature,
Both for old age, ſome ſmall, ſome great in ſtature;

I thinke

I thinke we gap't and ſtar'd enough at thoſe,
In which we did our folly much diſcloſe:
And ſeeing we have don't ſo well before,
Faith let us wonder now a little more;
For we that were ſo perfect at it then,
Doe know the better how to do't agen:
And furthermore, 'tis ſuch a ſtrange thing, that
You cannot blame a man to wonder at:
Read, and beleeve it, for indeed 'tis true,
This Picture here preſented to your view
Doth repreſent the ſubject of my verſe,
The manner of his life I will rehearſe.
Firſt having ſpent abroad full forty yeares,
Some for his pleaſure, mixt with cares and feares.
Examining himſelfe, he then retyr'd,
And ſpent the remnant that were unexpir'd
In burning flames of zealous contemplation,
All for Gods glory, and his owne ſalvation.
He bought al ſorts of bookes, what ere came forth,
Onely made uſe of them of greateſt worth:
If any thing amiſſe therein he ſpyed,
He would be ſure to lay that booke aſide.
God had increas'd his Basket and his ſtore,
And he thereof gave freely to the poore:
There was to him no greater recreation,
Than faſting, praying, reading, meditation:
He cloſely kept himſelfe from all mens ſight,
On all occaſions he his minde would write.
This life he led for forty yeares and more,
Beſides the forty ſpoken of before;
Full foure and forty yeares; 'twas iuſt ſo many:
And in that time was never ſeene by any.
His haire was growne, as it is figured here,
That he much like a Hermite did appeare.
Though he be dead and gone, yet let his name
For ever live, with never dying fame.

J. B.

Vpon the Life and death of Maſter *Henry Welby.*

WHat age is this we live in, that does ſee,
And produce wonders 'bove antiquity?
Some Nature taxe, as if our life and growth,
Were unto former times inferior both.
Yet we ſaw one of late, that when he ſtood,
He look't as he were borne before the Flood.
A ſecond, numbring daies, as they ſhould have
No end, or did defie death, and the grave.
A third, as if that Nature would amend,
And contract what ſhe did before extend,
Is like a *Pigmy* in his height decreas'd,
Who now will ſay that Miracles are ceas'd?
Looke farther in mens manners, you will find
As great a diſproportion in the minde:
We have a *Welby*, can himſelfe immure
Within his chamber, and there live ſecure
Forty odd yeares, and rather more than leſſe,
Than *Iſrael* once did in the wilderneſſe.
He eate no *Manna*, nor no fare ſo good,
And yet he never murmur'd at his food.
Fleſh he abhord, and wine; he drank ſmal beere,
Cowes Milk and water-gruell was his cheere:
It was not avarice, nor hope of gaine,
Nor love towards his heire, made him abſtain;
He was no Sectary, no *Anchorite*,
Nor yet of that Religion to invite
To ſuch a ſtrictneſſe, vaine applauſe to winne;
Nor was it any pennance for his ſin:
But once upon diſtaſte he tooke an Oath,
And ſince all mens ſociety did loath,
Which made him live inclos'd thus; yet his purſe
Was open, and the poore far'd nere the worſe.
He read all bookes, and for his recreation,
He uſed frequent Prayer, and Contemplation.

O who can ſound the thoughts that doe ariſe,
From minds ſo rapt and fill'd with extaſies?
Thus *Welby* liv'd according to his vow:
Whoſe Life to us was but a Death, and now,
That he his wonted ſollitute may have,
He is retir'd to a more ſilent Grave.

Shackerly Marmion.

Vpon the remembrance of that worthy Gentleman Maſter *Henry Welby.*

WElby hadſt thou, like others, given the reines
To thy licentious will, and to ſome more paines
To ſinne and goe to hell, then ſome to heaven?
Hadſt thou bought lands, & purchas'd? hadſt thou thriven
By Vſury, and Bribes, and ſet to ſale
Juſtice and conſcience, and then with a tale
Smooth'd or'e thy faults in publicke, with a face
As bold as harlots, that falſe love embrace?
Hadſt thou in councell with the glutton ſate?
What wine was rich, what meat was delicate,
And onely eaten things provocative,
Or kept an open Table like the Shrive,
Then thou hadſt pleas'd the people, whoſe dull ſence,
Has perhaps, branded thy chaſte abſtinence;
Counting all vertue folly, and preferre
A ſordid clowne, 'fore a Philoſopher.
But let not him that eateth, lay a blot,
Or ſcandall upon him that eateth not:
Thy ſoule by this was alive, cleare and freſh,
And no way darkened with the clouds of fleſh:
We thought thee ſimple, thou with better eyes
Didſt know us ſo, and the vaine world deſpiſe.
Not they, who are by want, or force denyed
The world delights, are truely fortified:
But ſuch are valiant, who like Hercules
Can ſuffer, and be wretched, if they pleaſe.

The

The Phœnix of theſe late times:

Or the life of Maſter HENRY WELBY Gentleman, who lived at his houſe *in Grub ſtreet forty foure yeares, and was never ſeene by any: Aged eighty foure.*

I AM to preſent you with one of that rare temperance and abſtinence, that the times paſt, thoſe preſent, or thoſe to come, neither have already, can now, or with great difficulty, may hereafter yeelde a more rare preſident. It is ſaid of *Fredericke* the third Emperor, that when the Phyſitians

told him, that his Empreſſe *Auguſta Leonora* (being then barren) if ſhe would drink Wine, (from which ſhee had abſtained from her youth) in theſe cold parts of *Germany*, ſhe might eaſily have iſſue: The Emperor after ſome pauſe aſſented thereunto, but ſaid withall: *Malim uxorem ſterilem, quam vinoſam, I had rather have a wife ſubiect to ſterility, than vinoſity*: which being told unto her, ſhe made anſwer, *True it is, that I am bound in all things to obey the will of my Lord and husband the Emperor; but if on one ſide he would ſet Wine and Life, and on the other my Deniall and death: I wiſh rather to dye than to drinke it.*

Of Abſtinence there be foure kindes: Naturall, Miraculous, violent, and voluntary: wee call that naturall, when either by nature we abhorre certaine meats, though we be then in good and perfect health, betwixt which and us there is an antipathy, or elſe, when by ſome diſtaſte or diſeaſe in the ſtomack, we loath ſuch things as our eyes can ſcarce endure to looke upon, much leſſe our palats to taſte; and that is the firſt ſort of Abſtinence: the ſecond are ſuch ſupernaturall faſts, which we read of the Saints of God,

Moſes,

Moſes, and *Elias*, and of Chriſt himſelfe in the Wilderneſſe; all which were for the ſpace of forty dayes together; and theſe are rather for our admiration than our imitation. The third, is violent or compeld, when we faſt becauſe we have not wherewith to eate, as it happeneth in famine and ſcarcity. The fourth, and laſt is voluntary, which we undergoe by our owne counſaile and reaſon, and that is branched into divers ſorts, as Phiſicall, Politicall, Religious, Superſtitious, &c. which are largely diſputed of by the learned.

Faſting, ſaith one of the Fathers, *purgeth the minde, enlightneth the ſenſes, ſubiects the fleſh to the ſpirit, maketh the heart contrite and humble, diſperſeth the clouds of concupiſcence, extinguiſhes the flames of luſt, and ſtrengthneth chaſtity, keeping it within the ſecure bounds of ſincerity and purity; it loveth not verboſity, it hateth ſuperfluity, it deſpiſeth inſolency, it commends humility: and informeth a mans ſelfe of his owne infirmity*: Faſt and Almes are the two godly aſsiſtants unto prayer; and as Saint *Gregory* ſaith in his Homilies, *ſuch an Abſtinence God himſelfe approveth, when that which thou takeſt*

from thy ſelfe, thou diſtributeſt to another, and and when thy owne fleſh is puniſhed, the hungry ſtomacke of thy needy neighbour is by thee repleniſhed.

He that will faſt as he ought to doe, ſaith a learned Father, muſt be in prayer frequent, in iudging iuſt, in friendſhip faithfull, in iniuries patient, in contentions temperate, from filthy ſpeaking an aliene, to evill deedes averſe, in banquets continent, in charity ſimple, amongſt the crafty cautelous, amongſt the ſadde ſorrowfull, amongſt the civill ſpeakers ſilent, amongſt the humble equall, againſt the proud and contumacious daring, in ſuſpicions ſparing; for true abſtinence is not to forbeare meate, and to follow vanity, but it is rather to ſeparate thy ſelfe from ſinne and iniquity: Doſt thou forbeare fleſh, and yet wilt not make it ſcrupulous to feed upon thy brother? abſtaineſt thou from Wine, yet cannot refraine thy ſelfe from doing thy neighbour iniury: Wilt thou taſte no food untill the evening, and ſpend the whole day in oppreſſing the fatherleſſe and needy? it little profiteth thee to ſtarve thy body by keeping it from neceſſary viands, if in the meane time thou ſurfeit thy ſoule with ſuperfluity of vices.

Concerning the ſtrange and ſtrict retyred

and

and cloyſtered life which this Gentleman lived: it cannot be ſaid of him, as it was ſpoken of thoſe, who tooke upon them a Monaſticke life of old, to be in the cloyſter with their bodies, and in the ſtreets in their mind; now within, anon abroad; to ſing one thing, to thinke another; to have a Pſalme in their tongues, but not the ſence in their heads; to be in heart deſperate, in habite diſſolute; to have wandring eyes, and wavering thoughts, the ſhape of one religious, the ſubſtance of one that is irregular, and if he have but the *Cucullus*, (which the old Proverb ſaith, *non facit monachum*) the hood wᶜʰ maketh not the Monk; all is ſafe, all is wel, he apprehends no other hope, he aimeth at no other happines.

If thou takeſt upon thee a retyred life, what makeſt thou in the multitude? if thou doſt profeſſe ſilence, why prateſt thou amongſt the people? If thou onely profeſſeſt faſt & teares, why doſt thou at any time gurmundize or laugh? Of a retyred man, his ſimplicity is his Phyloſophy: but thou wilt ſay, that thy ambition is to teach and inſtruct others; thou oughteſt rather to weepe for them,

then to wrangle with them: but if thou doſt covet to be a teacher, know thou what thou haſt to doe; let the vileneſſe of thy habite, the ſincerity of thy countenance, the innocency of thy life, and the ſanctity thy converſation be their example and preſident, and that is thy beſt Doctrine and Inſtruction.

Theſe bee the words of an Ancient and Reverend Father: *Theſe our garments (which I weeping ſpeake) ought onely to be the Emblemes of Humility, are worne by the ſeparated men of theſe dayes in all pride and oſtentation; nay, our owne Climes can ſcarcely afford us wherewith to apparrell our ſelves. For the Monke and the Martiall man from the ſame peece of cloth buyeth his hood and his habite: but ſobriety and ſolitude, with voluntary poverty, are the true enſignes of all monaſticke retirement: when thoſe amongſt us, which would pretend themſelves to be recluſiſts, beare their eyes, which ought to be deiected upon the earth, to looke ſtill upon the world from whence they came, advance them up towards the heavens, to looke upon that ſublimity to which they can never attaine: when their feete, which ſhould onely be confined*

to

to the Cloiſter, tyre themſelves in needleſſe iourneyes, both in Court, City, and Countrey: when thoſe tongues that are vowed unto taciturnity and ſilence, are heard in all private and publicke counſels: and when thoſe hands which are ſoly appropriated to ſupply their owne neceſſities, are imployed to ſnatch away the patrimony of others.

But I come to a thing moſt remarkable in this Noble Gentleman, namely his Temperance, which I have read to bee thus defined: A moderation of the deſires, obedient to reaſon; an affection binding and cohibiting the appetite; a mediocrity reſtraining the luſts and deſires of all carnall affection; a vertue which governeth all the motions of the minde and body, ſo farre that they comply and agree with the order of perſons, places, and times: the parts thereof are gentleneſſe, liberality, gravity, ſadneſſe, ſeverity, ſhamefaſtneſſe, urbanity, friendſhip, benevolence, or good-will, concord, love, peace, continence, clemency, charity, meekneſſe, chaſtity, and honeſty, moderation, taciturnity, frugality, parſimony

mony, goodneſſe, purity, and innocence. She is likewiſe that light which excelleth the darkneſſe and obſcurity of paſsions; ſhe is of all vertues that are moſt wholeſome; for as well publickly as privately ſhe doth perſwade humane ſociety; ſhe exalteth the Soule (wretchedly throwne downe in vice) and reſtoreth her to her priſtine place. She is moreover a mutuall conſent of the ſoule; cauſing all diſorder and irregularity to take Reaſon for a rule, and diſcretion for a direction. Whoſoever is neither puffed up with praiſe, nor afflicted with adverſity, nor moved by ſlanders, nor corrupted by gifts, is fortunately temperate: for there is nothing in the world better than moderation, for by it the aſſaults of the fleſh are ſubdued, and the fruits of a good life are retained: it is rich in loſſes, confident in perills, prudent in aſſaults, and happy in it ſelfe.

It is the property of Juſtice not to violate the right of any man, and it is the Appendix of Temperance, and Prudence to offend no man. Hee cannot praiſe Temperance, who propoſeth his chiefe felicity in Voluptuouſneſſe and pleaſure, becauſe it

is

is the grand enemy to riot and exceſſe. The temperate man, although hee have not the ordinary uſe of thoſe things which bring pleaſure, yet he is in want of none of them: And *Solon* telleth us, *That it plucketh a man from all groſſe affections, and carnall appetites, and letteth him not exceed either in fooliſh reioycing, nor ungodly ſorrowing; for the pride of the fleſh is to curbed, and reſtrayned with the ſharpe bit of* Abſtinence: *As no man can be temperate, unleſſe withall he be prudent: ſo no man can be held to be truly valiant, unleſſe withall hee be temperate. Nay more, Juſtice cannot ſubſiſt without it, becauſe it is the chiefe point of a iuſt man to keepe his ſoule free from all perturbation*: I conclude with that of *Plotinus*, *Temperance and Prudence is the Mother of all duty and honeſty: and whoſoever is prudent, muſt needs be temperate and conſtant; and hee that is conſtant, is not often troubled; and he that is not troubled with any thing, muſt of neceſſity be without griefe and ſorrow; and he that is prudent and temperate, cannot chuſe but be happy: And thoſe are to be held for prudent and temperate men, who know both how to ſay and doe thoſe things which are needfull and convenient to be obſerved towards God and men*: And as a Reverend Father ſaith, *It is farre better for a*

man to overcome his enemy by prudence *and* temperance, *than by* force.

Theſe three vertues we have ſtrived to illuſtrate unto your view, but how all theſe accidents meete in one ſubiect, is the Argument now in hand. *Abſtinence is a vertue, found in one man, but ſcarcely in another*; Solitude *and retiredneſſe of life in few, not in many*; *and* Temperance *and* Continence *may be imbraced by ſome, not by all.* The Continency of *Alexander* the great was ſuch, as he would never be drawn by conſtraint to ſee any woman, but he ever ſhewed himſelfe moſt haughty towards ſuch as were faireſt and moſt beautifull; but to all others he was exceeding full of courteſie and humanity. Amongſt domeſticall things, *Continence* deſerveth the chiefeſt commendation; and amongſt publick things, dignity and eſtimation. *Continence* ſuſtaineth and defendeth all the vertues of the minde, as a moſt firme foundation and under-prop of the reſt of the edifices. Laſtly, *Abſtinence*, *Solitude*, *Temperance* and *Continence* (as I ſaid before) may be imbraced by ſome, not by all; yet all theſe eminent lines meete in this one Center,

as

as the circumſtances following ſhall make apparently manifeſt.

This noble and vertuous Gentleman, Mr. *Henry Welby*, borne in *Lincolne-ſhire*, was the eldeſt ſonne of his Father, and the inheritor of a faire revenue, amounting to a thouſand pounds by the yeare, and upward; firſt metriculated in the Vniverſity, and after made a Student in one of the Innes of Court, where being accommodated with all the parts of a Gentleman, he after retyred himſelfe into the Countrey, and matched nobly unto his good liking: but thinking with himſelfe that the world could not poſſibly be contained within this Iſland, and that *England* was but the leaſt piece and member of the whol body of the Vniverſe, he, (as many, or th moſt of our young Gentlemen doe) had great minde to travell, as well to profit him in experience, as benefit himſelfe in Language, and to that purpoſe ſpent ſome fev yeares in the *Low Countries*, *Germany*, *France* and *Italy*, making the beſt uſe of his time and not, like ſome phantaſtick heads, learne onely to drinke with the Dutch-men, com-

plement with the French-men; ſome aiming onely to fetch *Venus* from *Venice*, others ſtudying to ſteale *Matchievel* out of *Florence*, and generally bringing home faſhions rather than faith, and many more vices rather than vertues.

Others alſo by the change of the ayre, have tooke their advantage to change their Religion, which is quite averſe to the old Proverb, *Cœlum, non animum mutant qui trans mare currunt*: Such as croſſe the Seas, and travell from one Province unto another, though they receive new Aire, yet keepe their old minds: yet this was verified in him, who well knew no errour to be ſo dangerous, as that which is committed in Religion, becauſe therein, and in the conſtant profeſſion thereof ſubſiſteth our perpetuall happineſſe, and ever-during felicity, for truth is the medicine to a troubled ſpirit; but if erroniouſly taught, it turneth into mortiferous poyſon.

The ancient Fathers have given their eſpeciall markes, by which the true religion may be knowne. Firſt, that it ſerveth the true and onely God. Secondly, that it ſerveth

veth him according to his word. And thirdly, that it reconcileth that man unto him, which unfeighnedly followeth it: it is like and even ſquare or ballance, the rule and Canon by which wee are to direct our lives, and the very touch-ſtone which diſcerneth truth from falſhood; more-over, as vices border upon vertues, ſo ſuperſtition reflecteth upon religion, which Religion doth linke and unite us to ſerve one God with willingneſſe and unanimity; it is the guide and conduct of all other vertues, and they who doe not exerciſe themſelves therein, thereby to reſiſt and oppoſe all falſe and erronious opinions, are but like thoſe fooliſh and unexpert Souldiers, who goe to warre without weapons: Now if all men (as this Gentleman) would but ſtudy the truth, and ſtrive to perſevere therein, the voluptuous man would therein ſeeke his pleaſure, the gormundizer his ſurfeit, the proud man his oſtent, the avaritious man his wealth, the ambitious man his glory; for it is the onely mediocrity that can fill the vacuum, and emptineſſe of the heart, and ſate and ſatisfie

the deſire; it ſerveth alſo for a skilfull Pilot to direct us the way to heaven: when as the contrary, is that blinde guide, which leadeth the broad ſpacious paſſage to Hell: Briefly, thoſe men may be truely tearmed religious, who refuſing the vaine and tranſitory pleaſures of the world, wholly ſet their thoughts and mindes on divine contemplations: and ſo much for his Religion.

Now courage and courteſie are the two principall decorements that adorne a gentleman, in neither of which he was any way deficient: For the firſt, as he was ever farre from giving any diſtaſte, ſo he was never knowne to take any affront: And as a wiſe Philoſpher doth ſpeake; That man muſt needes be reputed of the greateſt and beſt courage, who can rather endure and beare out an unhappy and miſerable life, than ſhun and avoyd it; for valour conſiſteth not in hazarding a mans perſon without feare, but to put on a noble reſolution in a iuſt cauſe; neither could this Gentleman beare himſelfe ſo innocuouſly in his youth, but that he hath beene inforc't to make proſe of his valour in the

the field, in which he ſtill came off with honour and advantage, but never boaſting when he had the better, but ſtill ſparing when he might have ſpoyled, holding this Maxime, that to *conquer is naturall, but to pitty is heavenly*: Anger is no infirmity nor yet to be offended, but for a man to perſevere in anger that is an infirmity: It muſt follow of neceſsity, that all things which angry men doe, muſt needes be full of blindneſſe and neceſsity; becauſe it is no eaſie matter for a man troubled with anger to have the true uſe of reaſon, and whatſoever is without reaſon, is without Art: it behoveth us therefore to take reaſon as our guide in all our actions, and to remove wrath and anger utterly from us; and it is the property of true courage to out-face danger, conquer by cuſtome, and end with honour: it contemneth all perils, deſpiſeth calamities, and conquers death: *Quemcunque magnanimum, videris miſerum neges*, None that is magnanimous can be miſerable.

Bias *holding warre with* Iphicrates *King of* Athens

Athens, *and by the diſaſter of warre being round invironed by his enemies, and his Souldiars thronging about him, and asking very timerouſly what hee would adviſe them in that extremity to doe, with a bold and undanted courage anſwered them againe, Leave mee, and ſeke your one ſafeties if you bee ſo minded, and make report to thoſe that are alive, that your Generall dyed with courage fighting, and I will tell to the dead that you eſcaped from death baſely and cowardly flying: And what miſery can wee ſuffer if we bee not affraid of Death? Indeede death is fearefull and terrible to faint-hearted Souldiers and wicked perſons: but the good and vertuous ought not to feare any thing but diſhoner and ignomy: But from his* Courage *I come to his* Courteſie.

It is a true ſaying, as a Tree is knowne by its fruit, the Gold by the Touch, and a Bell by the ſound, ſo is a mans Birth by his bounty; his honour by his humility, and his calling by his courteſie, which not onely draweth unto us the love of ſtrangers, but the liking of our owne Countrey-men: Mildneſſe and Courteſie are the Characters of an hap-

happy ſoule, which never ſuffereth Innocency to be oppreſſed: Proud lookes looſe hearts, but kinde words gaine affections : That which is call'd common courteſie, is held to be no courteſie; for he that is alike kinde to all, can be loving to none ; for that which is generall, cannot be drawne within the limit of a particular : but the rigour of Diſcipline managing and directing this vertue, and it againe being governed by order and diſcretion, the one will illuſtrate and commend the other ; ſo that neither rigour ſhall ſeeme rough, nor courteſie contemptible; for it ſtandeth in the ſtead of a moderate temperance, decking and adorning a man with mildneſſe and generoſity: for as it is the true note of Nobility, ſo it is the certaine marke of a Gentleman, to be courteous to ſtrangers, patient in iniuries, and conſtant in the performance of all iuſt promiſes; and for theſe he was knowne to be remarkable.

To theſe, give me leave to adde ſomething of his liberality and bounty, whoſe beſt honour is in relieving the poore, and greateſt

happineſſe in living in the thoughts of good men: and hee well conſidered with himſelfe, that the charity of a liberall man more benefitteth the giver than the receiver. For bounty in giving fraile and mortall things here upon earth, receiveth immortall meed and reward in Heaven. *He that is able to give, and giveth not,* (ſaith the Emperor *Aurelius*) *is no better than an enemy; and he that promiſeth a preſent benefit, and delayeth the performance thereof, is a ſuſpicious friend.* It is an old ſaying, *There is no greater folly, than to conferre a courteſie upon an old man, or a child, the one being likely to dye before he can requite it, the other being ſo young, that hee is not able to remember it*: But his bounty was knowne to be free, willing, and without reſpect of Age, Sexe, or perſons. But ſuch is the corruptneſſe and abuſe of theſe times, that the memory of a benefit doth ſoone vaniſh away, but the remembrance of an iniury will ſticke in the heart for ever. But this is a Law that ought to be obſerved betwixt the giver and the receiver, *That the one ſhould inſtantly forget the gift he hath beſtowed, and the other ſhould alwayes have it in remembrance: It alſo becommeth*

him

him much better to hold his peace that giveth a reward, than it becommeth him to be ſilent, that receiveth a benefit. But his liberality (as Cicero *ingeniouſly confeſſeth) conſiſted in giving with Judgement.*

This was the manner of his behaviour and carriage of life for the ſpace of Forty yeeres, (I meane till he arrived at that age) being reſpected by the rich, prayed for by the poore, and indeed, generally belov'd; having a Daughter beauteous and vertuous, furniſht with all the accompliſhment that either Nature *could give, or* Education *and* Inſtruction *adorne and rectifie, who was eſpouſed to a* * *Knight of good deſcent, and a noble Family, to the Fathers great ioy and comfort: But as all mundane happineſſe is fading, and all earthly delights tranſitory, to day waxing, to morrow withering; now flouriſhing, and anon flagging: ſo it fared with this worthy Gentleman, who late invironed with all the felicity and contentments of this world, was almoſt in a moment abandon'd and retired from all the pleaſures and delights of the world.*

* Sir *Chriſtopher Hilliard* in Yorkeſhire.

The occaſion whereof, (ſome ſay) was the unkindneſſe, or (which I may rather tearme it) the unnaturalneſſe and inhumanity of a

younger brother, who upon ſome diſcontent or diſpleaſure conceived againſt him, raſhly and reſolutely threatned his death: Some report it was, becauſe hee was overthrowne in a ſuite of Law; others ſaid, that it was ſome diſcontent about the loſſe of money which he was cozened of: but true it is, that thus long he lived in this ſolitary manner, being well knowne to divers Gentlemen both in Court, Country, and Citty, of this his ſolitary life, and likewiſe that there was ſome difference and menacing words paſſed betweene his brother and himſelfe, which he divers times paſſed over with patience, ſaying, *that Patience is the invention of the gods.* But this innocent Gentleman meaſuring the diſpoſitions of others by himſelfe, and not imagining ſuch barbarous cruelty conld be in man, of what condition ſoever, much leſſe in a Brother, he held them as the raſh menaces of unbridled youth, which by good counſell, or complying with the others deſires, might be eaſily reclaimed, reckoning them as words that would never breake into wounds, and doubtfull language that could

could not eaſily beget danger. He was of *Euripides* opinion, who ſeeing two men reviling each other with iniurious tearms, ſaid, *Hee of you which abſtaineth moſt from villanous and lewd ſpeeches, is to be held the moſt ſage and wiſeſt of the two.* And as true Innocence goeth ſtill arm'd with confidence, and hee that is guiltleſſe, ſtill dreadleſſe: ſo he neither feared his courage, nor ſhunned his company, till at the length the two brothers meeting face to face, the younger drew a Piſtoll, charged with a double Bullet, from his ſide, and preſented upon the Elder, which onely gave fire, but by the miraculous providence of GOD, no further report: At which the elder ſeizing upon the younger, diſarmed him of his tormentary Engine, and without any further violence offered, ſo left him: which bearing to his Chamber, and deſirous to finde whether it were onely a falſe fire, meerely to fright him; or a charge, ſpeedily to diſpatch him: when he found the Bullets, and apprehended

the danger he had eſcaped, hee fell into many deepe conſiderations. For wiſe men will alwayes uſe circumſpections, and firſt conſider what to doe, before they conclude any thing: *Now the cauſes that beget this deliberation, and counſell with our ſelves*, are Feare, Care, Neceſſity, and Affection: *Feare afflicteth, Care compelleth, Neceſſity bindeth, Affection woundeth: His Feare afflicted him, leſt hazarding himſelfe to the like danger, he might be the occaſion of ſhortning his owne innocent life, and haſtening his Brothers ſhamefull and infamous Death: His Care compell'd him by his future cautelous carriage to prevent both: Neceſſity bound him in meere fraternall piety to prevent all future occaſions that might preiudiſe either of them in ſo high and horrid a nature: And laſtly, his affection ſo farre and ſo deepely wounded him, that ſince, where he expected the love of a Brother, he had found the malice of an Enemy, ſince hee could not enioy his face with ſafety, hee would ever after deny the ſight of his owne face to all men whatſoever.*

And

And upon the former conſideration he grounded this his irrevocable reſolution, which hee kept to his dying day; which that hee might the better obſerve, he tooke a very faire houſe in the lower end of *Grub-ſtreet*, neare unto *Cripple-gate*, and having contracted a numerous retinue into a private and ſmall family, having the houſe before prepared for his purpoſe, he entred the doore, chuſing to himſelfe out of all the roomes three private chambers, beſt ſuiting with his intended ſolitude: The firſt for his dyet, the ſecond for his lodging, and the third for his ſtudy, one within another: and the while his dyet was ſet on the Table by one of his ſervants an old maid, he retyred into his lodging-chamber, and while his Bed was making, into his ſtuddy, ſtill doing ſo till all was cleare, and there he ſet up his reſt, and in forty foure yeares never, upon any occaſion how great ſoever, iſſued out of thoſe chambers, till hee was borne thence upon mens ſhoulders; neither in all that time did Sonne in law, Daughter, or Grandchild, Brother, Siſter, or Kinſman, Stranger, Tenant, or Servant, Young, or Old, Rich, or Poore, of what degree or condition ſoever, looke upon his face, ſaving the ancient maide, whoſe name was *Elizabeth*, who made his fire, prepared his bed, provided his dyet, and dreſt his chamber; which was very ſeldome, or upon an extraordinary neceſſity that

hee

hee ſaw her ; which Mayd-ſervant is now living,and will teſtifie this as truth ; (but it was miſtaken in the former relation,in ſaying that ſhe was dead, in taking one maid for another: But good Reader conceive ſo much, though they ſaw not his face, yet he could ſee them, and talke with thoſe that came to him upon any buſineſſe ; or elſe how could he ſee where neceſſity was, to ſend and beſtow his Charity in that manner,to the great praiſe of him, by thoſe of his Pariſh which knew it, and had the beſtowing of it on the poore.

As touching his Abſtinence in all the time of his retirement,he never taſted any fleſh nor fiſh; he never dranke either Wine or ſtrong water;his chiefe foode was Oat-meale boyled with water, which ſome cal gruel;and in ſummer,now &then a Sallet of ſome choiſe coole hearbs. For dainties, or when he would feaſt himſelfe upon an high day, hee would eate the yelke of an hens egge, but no part of the white;and what bread hee did eat, he cut out of the middle part of the loafe,but of the cruſt he never taſted ; aud his continuall drink was foure ſhillings beere,and no other;and now and then, when his ſtomack ſerved him,he did eat ſome kinde of ſuckets;and now and then drank red Cowes milk,which his maid *Elizabeth* fetcht for him out of the fields hot from the Cow: and yet he kept a bountiful table for his ſervants, with entertainment ſufficient for any ſtranger or tenant, that had any occaſion of buſineſſe at his houſe.

In

In *Chriſtmas* holy-dayes, at *Eaſter*, and upon all ſolemne feſtivall daies, he had great cheare provided, with all diſhes ſeaſonable with the times, ſerved in- to his owne Chamber with ſtore of wine, which his maid brought in; when he himſelfe (after thanks given unto God for his good benefits) would pinne a cleane Napkin before him, and putting on a paire of white holland ſleeves, which reached to his elbowes, call for his knife, and cutting diſh after diſh up in order, ſend one to one poore neighbour, the next to another, leaving it in writing how it ſhould be beſtowed, whether it were Brawne, Beefe, Capon, Gooſe, &c. til he had left the table quite empty: Then would he give thanks againe, lay by his linnen, put up his knife againe, and cauſe the cloath to be taken away; and this would he doe Dinner and Supper upon theſe dayes without taſting one morſell of any thing whatſoever; and this cuſtome he kept to his dying day, an abſtinence farre tranſcending all the Carthuſean Monkes, or Mendicant Fryars, that I ever yet could read of.

Now as touching thoſe litude of his life, to ſpend ſo many Summers and Winters in

one ſmall or narrow roome, dividing himſelfe not onely from the ſociety of men, but debarring himſelfe from the benefit of the freſh and comfortable aire;not to walk or to confer with any man which might either ſhorten the tediouſneſſe of the night, or mitigate the prolixneſſe of the day, and if at any time he would ſpeak with any one, there was a wall betweene them: what retirement could be more?or what reſtriction greater?in my opinion it far ſurpaſſeth all the Veſtals & Votaries,all the Ancreſſes and Authors that have beene memorized in any Hyſtory. Now if any ſhall aske me how hee paſt his houres, and ſpent his time? no doubt, as he kept a kinde of perpetuall faſt,ſo hee devoted himſelfe unto continuall prayer,ſaving thoſe ſeaſons which he dedicated to his ſtudy;for you muſt know,that he was both a Scholler and a Linguiſt,for he hath left behinde him ſome collections and tranſlations of Philoſophy, which I hope ſhall be publiſhed: neither was there any Author worth the reading, either brought over from beyond the ſeas, or publiſht here in the kingdome,which he refuſed to buy,at what deare rate ſoever; and theſe

were

were his companions in the day, and his Councellors in the night; inſomuch, that the ſaying may be verified of him, *Nunquam minus ſolus, quam cum ſolus*: He was never better accompanied, or leſſe alone, then when alone.

I need not ſpeak much of his continence, ſince that doth neceſſarily include it ſelfe in the former. Abſtinence is a faſt from meates & vice, but continence is a continuance in al the foure cardinall vertues: what ſhould I ſay? his continence he expreſt in the time he lived in the world, and his abſtinence in the greater part of his age, after he had ſeparated himſelfe from the world: every man is knowne by his actions; neither is any man to be accounted a good man for his age, but for his charitable deedes; it is moſt true indeed, that ſuch an one as we call good, is better than the good he doth; and a wicked man is worſe than the evill that he is able to doe. But in this gentleman, the thing moſt worthy our obſervation is, that he, who was born to ſo faire fortunes, and might have enioyed proſperity; for his ſoules ſake, and to enioy the pleaſures of a future world, ſhould ſtudy adverſity; to have much, and enioy little; to be the Lord of all,

and a ſervant to all; to provide for others to eate, whilſt he prepared himſelfe to faſt; and out of his great plenty to ſupply others, whilſt himſelfe wanted: and ſo much for his great continence; but al this while I am come to no particulars of his charity.

Charity (ſaith Saint *Chryſoſtome*) is the ſcope of all Gods commandements: it ranſometh from ſin, and delivereth from death: for as the body without the ſoule can enioy no life, ſo all other vertues without charity, are meerely cold and fruitleſſe: ſhe in adverſity is patient, in proſperity temperate, in paſsions ſtrong, in good workes active, in temperance ſecure, in hoſpitality bountifull, amongſt her true children ioyfull, amongſt her falſe friends patient; and the onely meaſure to love God, is to love him without meaſure: moreover, it maketh a man abſolute and perfect in al other vertues, for there is no vertue perfect without love, nor any love that can be truely ſincere without charity: and as the Philoſopher doth ſhew, ſaying, What thing is there in the world ſo great or ſo high, whereunto love and charity will not ſtirre and animate the mindes of mortall man: A poore

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man being in charity is rich, but a rich man without charity is poore: Charity and Pride both feed the poore, but after divers ſorts; the one to the praiſe and glory of God, the other to purchaſe praiſe and glory with men; the firſt concerneth him, the latter not.

He was no Phariſee, to ſeeke the praiſe and vaine oſtent amongſt men; neither did hee blow a trumpet before him when he gave his almes; neither when any impudently clamord at his gate, were they therefore immediately releeved; but hee out of his private chamber, which had a proſpect into the ſtreet, if he ſpyed any ſicke, weake, or lame, would preſently ſend after them, to comfort, cheriſh, and ſtrengthen them, and not a trifle to ſerve them for the preſent, but ſo much as would releeve them many dayes after. Hee would moreover inquire, what neighbours were induſtrious in their callings, and who had great charge of children, and withall, if their labour and induſtry could not ſufficiently ſupply their families; to ſuch he would liberally ſend, and releeve them according to their neceſſities: to ſome tenne ſhillings, ſome twenty, and often more, but never leſſe; yet ſome

of theſe poore people never knew from whence it came:& this was charity as it ought to be; for ſo our beſt Divines have defined it.

Something he hath beſtowed likewiſe upon pious uſes, which in convenient time, and the ſeaſon of the yeare will afford, ſhall bee more manifeſt to the world. The office of humanity, is to relieve men in time of neceſsity and perill. It is the ſaying of an ancient Father, That it is the part and duty of a charitable man to do good, eſpecially to thoſe that ſtand in need of it, and that before they require and aske it, becauſe that both to the one and the other, it will then be an action both more honeſt, and more pleaſing, and acceptable. I cannot reckon up the leaſt of infinites in this nature done by him, & therefore I leave them to the favourable conſideration of the charitable and underſtanding Reader.

In his former yeares, and alſo when he returned from his travaile, hee kept the beſt company, and had good language in him for the expreſsion of himſelfe, as I can teſtifie which knew him of a youth, and being my Country-man, and familiar acquaintance, can remember ſome of his witty ſayings, and

theſe

theſe were ſome. *Preferre knowledge before wealth or riches; the one ſoone fadeth, the other abideth for ever: For amongſt all the goods of this life, onely wiſedome is immortall. Be thou in thy manners courteous, and full of humanity; and in thy ſpeeches affable and friendly. The courteous perſon will ſalute thoſe whom he meetes gladly, and the affable will diſcourſe with them familiarly. but in all bee more carefull of thy words, for while it is in thy mouth thou art maſter of it, but being once uttered it is maſter of thee: Reveale not thy ſecrets to any perſon living, unleſſe they bee to whom thou ſhalt diſcloſe it, have as great reaſon to conceale it in ſilence as thou haſt to impart to them Be not ſlacke or negligent to goe into forraine Countries to learne of thoſe that are famous for their skill and knowledge in any good thing or ſcience; for it muſt needs be a ſhame unto thee to ſee that Merchants will adventure their lives and eſtates to the hazard of the ſeas to inrich themſelves; and that thou, being luſty young, and able, ſhouldſt not travaile to better thy minde and underſtanding*: But let me wiſh and adviſe all Gentlemen, firſt to travaile their owne native Countrey; for in them they ſhall ſee variety of habites and languages to ſatisfie for the preſent. And thus concluding:

he

he may not improperly be cal'd a *Phœnix*: for as in his life he might be tearmed a Bird of Paradiſe, ſo in his death he might be compared to that *Arabian Monady*, who having lived foureſcore and foure yeares, halfe in the world, and halfe from the world, and dyed in a ſound the nine and twentieth of *October* laſt, as he ſat in his Chaire, having built his owne funerall neſt or pile, compoſed of the *Teberinth* and *Cinnomon*, inter-woven with *Onix* and *Galbanum*, with the ſweete and odoriferous ſmells of *Myrrh*, *Aloes*, and *Caſſia*; and ſo made his death-bed an Altar, and his godly zeale kindling thoſe ſweete ſpices, ſent up his ſoule in an acceptable Incenſe, to that bleſſed and ſacred Throne, where a contrite heart, and humble ſpirit were never deſpiſed.

To the ſacred Memory of that moſt abſtenious Gentleman, Mr. *Henry Welby.*

OF any man at once alive, and dead,
Should any make repor', (as ſeene or read)
He'd hardly find beleefe: yet they that knew
This ſhadows ſubſtance, ſay this may be true,
And in his perſon prove it; for his breath
Was ballanc'd equally, 'twixt Life and Death:
To Heaven he liv'd, but to this treacherous world,
(Her toyes and all her honyed-poyſon hurl'd
Farre from his boſome) he was dead; his Face
Not ſeene by any, in the lingring pace
Of foure and forty Winters: but his hand
And heart were often, in his ſtrict command
Of Almes, and bounteous Largeſſe; his Eſtate
Not ſeene ſo at his Table, as his Gate.
Forty foure Winters one poore petty roome,
To him, was all the World, to him a Tombe.

Tho. Brewer.

In Commendation of that vertuous Gentleman Mr. *Henry Welby*.

VVEll be *the bleſſed* Subject *of theſe lines*,
Well be *the Star that now in glory ſhines*,
Well be *thou*, well be *all that live to dye*,
And dye in grace to live immortally.
Thou that did'ſt from the world thy ſelfe exclude,
And (*by abſtaining* fleſh) *the fleſh ſubdu'd*;
And with the Sword, (*Gods Word*) *warr'd with the* (devil,
Still ſtriving to ſhunne all occaſions evill:
For knowing mans beſt workes to be impure,
From ſight of man thou didſt thy ſelfe immure:
Where reading good things, ſin was mortifi'd,
Hope *was confirm'd, and* Faith *was fortifi'd.*
Thy Charity *did worke*, (*not one day idle*)
True Prayer *and* Faſting *did thy frailty bridle,*
And (*like* Cornelius) *up to* Heaven *aſcended*
Thy Almes and Oriſons, and there attended,
Vntill thy ſoule ſhooke off earth tranſitory,
To be enſhrin'd, and crown'd with endleſſe glory.

J. T.

Upon

Upon the Life of that moſt worthy Gentleman, Maſter *Henry Welby*.

OLd *Henry Welby*, well be thou for ever,
Thy Purgatory's paſt, thy Heav'n ends never.
Of Eighty foure yeeres life, full forty foure
Man ſaw thee not, nor e're ſhall ſee thee more.
'Twas *Piety* and *Penitence* cans'd thee
So long a priſoner (to thy ſelfe) to be:
Thy bounteous houſe within, expreſt thy mind,
Thy Charity without, the poore did find.
From Wine thou wa'ſt a duteous *Rechabite*,
And fleſh ſo long time ſhunn'd thy appetite:
Small Beere, a Cawdle, Milke, or water-gruell
Strengthned by grace, maintain'd thy dayly duell
Againſt the witching World, the Fleſh, and Fiend,
Which made thee live and dye well, there's an end.

JOHN TAYLOR.

AN EPITAPH,

Or rather,

A Funerall Elegie

upon the VVorſhipfull Maſter *Henry Welby*, Eſquire, who dved at his Houſe in *Grub-ſtreete*, and lyeth buried in the Church of Saint *Giles*, neare *Cripple-gate*.

VVHo on the ſetting Sun ſhal caſt their eyes,
May eaſily gueſs next morning how he'l riſe.
Thoſe that our parting from this old world view,
May preſuppoſe what welcome in the new
Is to be had; but beſt, when Qualis vita
Is ſweetly Echo'd to by Finis ita.

If

An Epitaph.

If this be true, as no man needs to doubt,
Search this mans life, nay, all the world through-out,
To paralell in both, 'tmay be deny'd
Many more ſtrictly liv'd, more Saint-like dy'd:
And therefore we may fairely hope, that he
Is now where we may wiſh our ſelves to be.
This man through many ſtormes & tempeſts hurld,
Though he was in, yet was not of the world;
When forty foure yeeres ſince he did divide
Himſelfe from men, even then to men he dy'd:
And at that time, his precious ſoule to ſave,
His Chamber made his Chappell, Bed his Grave.
What did he now then? ſince none twice can dye,
He chang'd his Bed, remote from noiſe to lye,
Where undiſturb'd, he better reſt might take,
Untill the Angels Trumpet him awake.
This, of ſuch note, ſo late, ſhall we let paſſe
Sleightly? No; rather make his Duſt our Glaſſe,
Him our Memento, *and his Life (no leſſe)*
A Mirrour, by the which our lives to dreſſe.
And though we ſtrive not to be like auſtere,
(For that indeed ſcarce humane ſtrength can beare)
Let's in ſome ſort our love to vertue ſhew,
And crawle like Children, ere they well can goe.

An Epitaph.

If he hath beene ſo abſtinent? at leaſt
Let us forbeare to ſurfeit when we feaſt.
He dranke no Wine at all, let us not uſe
Immoderate Cups, our ſenſes to abuſe.
His cloaths were onely to defend from cold,
Shall our pyde garments then be dawb'd with gold?
Many his Manours were, and great his rent,
Yet he with one ſmall chamber was content.
Then let not ſuch, already well poſſeſt
By powers hye hand, their lands from others wreſt.
His Temperance all vaine obiects did deſpiſe,
Let us then make ſome covenant with our eyes:
If he from his beſt ſtrength to his laſt houres
Pull'd downe his body, let's not pamper ours.
Rare Preſidents ought to be followed moſt:
Than this, a rarer there's no Age can boaſt.

THO. HEYWOOD.

FINIS.

VPON Mr. HENRY WELBY.

IF the reports of knowing men may bee
Sufficient warrant to confirme in thee
A firme opinion, Reader, of one man,
That was nor *Phariſee*, nor *Publican*,
(For if he did ill cloſely, no one knew it;
If well, hee never call'd a witneſſe to it)
Receive theſe *truths*; or if thy *doubts* do feare
They are no truths, I can but wiſh they were.
What were his *motives*, having ſtore of pelfe,
To make himſelfe a priſoner to himſelfe?
Was it his zeale to heaven? or elſe a vow
Did from ſome diſcontented humour grow?
Need could not *tempt him*, for his *Fortunes tide*
Was ever high and ſwelling: yet he dy'd
To th'world before he dy'd; and ſo became
Scarce to be in it, much leſſe of the ſame.
His dead life was contemplative; hee read
Not men, but bookes; his ſpeculation fed

His

His underſtanding; nurſt him new to bee
A Scholler of all ſorts in ſome degree:
Philoſopher, Hiſtorian, and Divine:
All but a Poet: for he dranke no wine.
His *abſtinence* was great: few Chriſtians ſure
Were it commanded ſtrictly, would endure
A lent of fourtie yeares; yet he expreſt
A greater *temperance*; though his eye did feaſt
On plenty, hee'd not taſte, nor touch the *ſtore*,
Save onely to be Carver to the poore,
And Chaplaine to ſay grace before they eate:
For ſure they minded nothing but the meate.
Let cenſures paſſe upon him now hee's dead,
According to mens fancies: I am led
To hope that all was but a pure deſigne
To make his ſoule a *Saint*, his grave a *Shrine*.

Tho. Nabbs.